

Notes on the Greek New Testament Day 119 – April 29th – Luke 24:13-53

Works frequently referenced in these notes on Luke

Geldenhuys, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

Verse 13

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς,

δύο gen & acc δύο dat δυσιν two

One is Cleopas (v. 18), the other may have been his wife, Mary (cf. Jn. 19:25).

κώμη, ης f village, small town

ἀπεχω intrans. be distant

σταδιοι, ων m (pl) stades, furlongs (about 200 metres)

ἑξήκοντα sixty

I.e. about 7 miles. The site of the village is uncertain.

Verse 14

καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

ὁμιλεω talk, converse

Here and v.15; Acts 20:11; 24:26. A Lucan word.

ἀλλήλων, οἰς, οὐς reciprocal pronoun one another

συμβεβηκότων Verb, perf act ptc, gen pl

συμβαίνω happen, come about

Verse 15

καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,

συζητεω argue, discuss, question

ἐγγίσας Verb, aor act ptc, m nom s ἐγγίζω approach, draw near

συμπορευομαι go along with, walk along with

Verse 16

οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

κρατεω hold, hold back

The passive suggests divine action.

ἐπιγινωσκω perceive, recognise

"The lack of recognition is more due to a spiritual blindness by the disciples than to something unusual about the appearance of Jesus (for the latter see Mk 16:12)." Marshall

Verse 17

εἶπεν δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι οὐδ' ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

ἀντιβαλλω exchange; ἀ. λογους discuss, converse

περιπατεω walk, walk about

ἐστάθησαν Verb, aor pass indic, 3 pl ἵστημι and ἵστανω stand, stop

σκυθρωπος, η, ον sad, gloomy

Here and Mt 6:16.

Verse 18

ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

Κλεοπᾶς is an abbreviated form of Κλεοπάτρος and was probably equivalent to the Semitic form Κλωπᾶς (cf. Jn 19:25). The other traveller may have been his wife.

παροικεω live in, make a temporary home, live as a stranger

μονος παροικεις could be understood as, "are you the only visitor in Jerusalem who does not know ..." or "are you only a visitor to Jerusalem and do not know ...". Marshall suggests 'Are you alone so much of a stranger in Jerusalem that you do not know what everybody is talking about?'

ἔγνωσ Verb, aor act indic, 2 s γινωσκω

γενόμενα Verb, aor midd dep ptc, n nom/acc pl γινομαι

Verse 19

καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν αὐτῶ· Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,

ποιος, α, ον interrog pro. what, which, of what kind

For τα περι cf. Acts 18:25; 28:31.

δυνατος, η, ον strong, powerful, able
ἔργον, ου n work, deed
ἐναντιον before, in the judgement of

Verse 20

ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.

ὅπως (or ὅπως ἄν) that, in order that

Used here to introduce an indirect question.

τε enclitic particle and, and so
ἀρχιερεως, εως m high priest, member of high priestly family
ἀρχων, οντος m ruler, official
κριμα, τος n judgement, verdict, condemnation
σταυρωω crucify

The grammar might suggest that the Jews themselves performed the crucifying but for the use of παρεδωκαν which suggests delivery over to another power.

Verse 21

ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἄφ' οὗ ταῦτα ἐγένετο.

ἐλπίζω hope, hope for

With Jesus' death, hope dies. But with his resurrection from the dead hope revives and, established now on a firm footing, can never die (see 1 Peter 1:3ff.)

μελλω (before an infin) be going, be about, intend

λυτροομαι redeem, set free, liberate

I.e. setting them free from their enemies and inaugurating the kingdom of God (cf. 1:68; 2:38; 21:28). For λυτροομαι see Titus 2:14; 1 Peter 1:18.

γε enclitic particle adding emphasis to the word with which it is associated

ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις "but along with all these things ...", i.e. "what's more ..."

τρίτος, η, ον third

τρίτην ταυτην ἡμεραν ἄγει 'this is the third day'.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Verse 22

ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον

ἐξίστημι intrans be amazed, be surprised, be out of one's mind; trans. amaze, astonish

γενόμεναι Verb, aor mid dep ptc, f nom pl

γίνομαι

ὀρθρινος, η, ον early in the morning

Verse 23

καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἑωρακένας, οἱ λέγουσιν αὐτὸν ζῆν.

εὐροῦσαι Verb, aor act ptc, f nom pl εὐρισκω

σωμα, τος n body

ὄπτασια, ας f vision

ἑωρακένας Verb, perf act infin ὁραω trans

see, observe

ζωω live, be alive

"The present tense is retained in the indirect speech, and implies the continuing validity of the message." Marshall

Verse 24

καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

εὔρον Verb, aor act indic, 1 s & 3 pl εὐρισκω

οὕτως adv. formed from οὕτος thus, in this way

εἶπον Verb, aor act indic, 1s & 3pl λεγω

εἶδον Verb, aor act ind, 1s & 3pl ὁραω see,

observe

Verse 25

καὶ αὐτὸς εἶπεν πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

ἀνοητος, ον foolish, ignorant

βραδυσ, εια, υ slow

Verse 26

οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ

εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary, must
παθεῖν Verb, aor act infin πασχω suffer, experience

"For *πασχω* in christological formulae cf. 9:22; 24:46; Acts 3:18; 17:3; 26:23. But it is not clear whether pre-Christian Judaism expected the Messiah (2:26 *et al.*; 24:46) to suffer... At best the expectation can hardly have been a widespread one, but the evidence is hard to assess since there is good reason to suppose that anti-Christian polemic has led to suppression of some of the evidence. But it is clear that here the stranger is taking up the earlier passion predictions by Jesus, and applying what was said then about the Son of man to the Messiah." Marshall

δοξα, ης f glory

The glory of the exalted Messiah/Son of man (cf. 9:26; 21:27; Phil 2:5-11; 1 Tim 3:16; 1 Peter 1:11, 18f., 21).

Verse 27

καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin

διερμηνεω interpret, explain, translate

The best interpreter of Scripture. Jesus showed how all of Scripture finds its focus and fulfilment in him.

Verse 28

Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.

ἐγγίζω approach, draw near
κωμη, ης f village, small town
πορευομαι go, proceed, travel
προσποιομαι act as if, give the impression that
πορρωτερον adv further

Here only in the NT, but cf. the simpler form in 14:32.

Verse 29

καὶ παρεβιάσαντο αὐτὸν λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσήλθεν τοῦ μείναι σὺν αὐτοῖς.

παραβιάσαντο Verb, aor midd dep indic, 3 pl
παραβιαζομαι urge strongly, persuade

Here and Acts 16:15.

μείνον Verb, aor act imperat, 2 s μενω trans
remain, stay

ἑσπερα, ας f evening

κλινω wear away, draw to a close

Cf. 9:12

ἡδη adv now, already

Verse 30

καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς·

κατακλιθῆναι Verb, aor pass infin κατακλινω
pass sit down, sit (lit. recline) at table, dine

"Bultmann ... comments that the early church associated the resurrection appearances with meals (24:41-43; Acts 1:4; 10:41; Jn 21:12f.; cf. Mk 16:14), since it expected Jesus to 'appear' at the Lord's Supper. The connection between the two types of event is rightly observed, but the wrong inference has been drawn; it was because Jesus had appeared at meal times that the church expected his presence at the Lord's Supper." Marshall

λαβων Verb, aor act ptc, m nom s λαμβανω
ἄρτος, ου m bread, a loaf, food
εὐλογεω speak well of, bless
κλαω break (only of bread)
ἐπέδιδου Verb, imperf act indic, 3 s
ἐπιδιδωμι give, hand

Verse 31

αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

"The language of the previous verse points irresistibly to the action of Jesus at the last supper (and at the feeding of the multitudes), and serves to identify the stranger to the disciples; their eyes are opened (διανοιγω, 2:23; *et al.*; cf. 24:32,45) by God to see the significance of the action and thus to recognise Jesus (contrast 24:16)." Marshall

διηνοίχθησαν Verb, aor pass indic, 3 pl
διανοιγω open
ἐπιγινωσκω perceive, understand, recognise
ἄφαντος, ου invisible (ἄ. ἐγενετο he disappeared)

On the principle that the couple here sharing food may have been Cleopas (v. 18 and *his wife* Mary (cf. Jn 19:25), a parallel may be drawn with Genesis 3:6-7. There, in the first recorded meal in Scripture, a man and his wife shared food and their eyes were opened to their nakedness. The presence of a third party at that first feast had brought destruction. Here is a new feast at the dawn of a new creation. A man and his wife eat together and, through the presence of a third party with them, their eyes are opened to see the Lord, risen from the dead. It is in this context that the third party present enables them to see that the whole of the story, from the dawn of creation to this moment, is the story of how a ruined creation is turned into a new creation. This story, which is the story of Scripture, has its focus and centre in Jesus the crucified Messiah (vv. 25-27). The redemption of Israel for which they had hoped (v. 21) finds its realisation here in the redeemer raised from the dead. It is as their eyes are opened to the story and its focus in Jesus of Nazareth that the story burns like a fire in their hearts.

Verse 32

καὶ εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

ἀλληλων, οἰς, οὖς reciprocal pronoun one another

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
καίω light, keep burning, burn

Cf. Pss 38:4(39:3); 73:21(72:21); Jer 20:9.

ὁδος, οὖς f way, path, road, journey
διήνοιγεν Verb, imperf act indic, 3 s
διανοίγω

Cf. Acts 17:3.

Verse 33

καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὔρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

ἀναστάντες aor ptc ἀνίστημι stand

ὑποστρεφω return, turn back

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

ἠθροισμένους Verb, perf pass ptc, m acc pl

ἄθροίζω gather together

ἕνδεκα eleven

Verse 34

λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι.

ὄντως really, certainly, indeed

ἠγέρθη Verb, perf pass indic, 3 s ἐγείρω
raise

ὤφθη Verb, aor pass indic, 3 s ὄραω see;
pass. appear

We are provided with no detail of this appearance.

Verse 35

καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

ἐξηγεομαι tell, relate, explain

ἐγνώσθη Verb, aor pass indic, 3 s γινωσκω
κλασις, εὖς f breaking (of bread)

Cf. Acts 2:42. "In the reading of Scripture and at the breaking of bread the risen Lord will continue to be present, though unseen."

Marshall

Verse 36

Ταῦτα δὲ αὐτῶν λαλούντων αὐτοῖς ἔστη ἐν μέσῳ αὐτῶν.

ἔστη 2nd aor ἵστημι 2nd aor stand
μεσος, η, ον middle

"The same pattern of appearance to an individual followed by appearance to a group is found in the other Gospels (Mt 28:9f., 16-20; Jn 20:11-18, 19-23). The appearance is dated on Easter Sunday, as in Jn 20:19."

Marshall

Verse 37

πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

πτοηθέντες Verb, aor pass dep ptc, m nom pl
πτοεομαι be terrified, startled

ἔμφοβος, ον full of fear

γενόμενοι Verb, aor midd dep ptc, m nom pl
γίνομαι

δοκεω think, suppose

For πνευμα in the sense of 'ghost' cf. 24:39; Acts 23:8f.

θεωρεω see, observe

Verse 38

καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

τεταραγμένοι Verb, perf pass ptc, m nom pl
ταρασσω trouble, disturb

διαλογισμος, οὖς m thought, questioning
ἀναβαίνω go up, come up, arise

For use of this verb in this sense cf. Acts 7:23; 1 Cor 2:9.

Verse 39

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

ἴδετε Verb, aor act imperat, 2 s ὄραω see, observe

χειρ, χειρος f hand, power

πόδας Noun, acc pl πους, ποδος m foot

ψηλαφήσατέ Verb, aor act imperat, 2 pl

ψηλαφαω touch, feel

Here and Acts 17:27; 1 Jn 1:1; Heb 12:18.

σαρξ, σαρκος f flesh, physical body

ὀστέον, ου and ὀστων, ου n bone

Verse 40

[καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]

ἔδειξεν Verb, aor act indic, 3 s δεικνυμι

show, point out

This verse is omitted from a few MSS.

Verse 41

ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε;

ἔτι still, yet, moreover

ἀπιστεω fail or refuse to believe

Cf. 24:11

χαρᾶ, ας f joy

I.e. it was too good to be true.

θαυμαζω wonder, be amazed

βρωσιμος, ον eatable (ἔχετε τι β. do you have anything to eat?)

Here alone in the NT

ἐνθαδε adv here, in this place

Verse 42

οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος·

ἐπέδωκαν aor ἐπιδιδωμι give, hand,

deliver, give up

ἰχθυς, υος m fish

ὀπτος, η, ον broiled, baked

Here alone in the NT

μερος, ους n part, piece

Many MSS have a longer reading ... μέρος καὶ ἀπο μελισσου κηριου 'and from a honecombe'

Verse 43

καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

λαβων Verb, aor act ptc, m nom s λαμβανω

ἐνώπιον prep with gen before, in the

presence of

ἔφαγεν Verb, aor act indic, 3 s ἐσθιω and

ἐσθω eat

Along with 'flesh and bones', a demonstration of the reality of his resurrection body.

Verse 44

Εἶπεν δὲ πρὸς αὐτούς· Οὗτοι οἱ λόγοι μου οὐς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

"Unless Luke altered his chronology between the composition of the Gospel and of the Acts (which is improbable in view of the unified character of Lk.-Acts), he has consciously telescoped his story at some point. A break at the end of the present scene is probable... It is probable that he is here summarising what Jesus said to his disciples over the period of the resurrection appearances." Marshall

λαλεω speak, talk

ἔτι still, yet, moreover

Jesus is summarising *all* that he taught them during his earthly ministry, showing them how all the Scriptures must be fulfilled in him.

δει impersonal verb it is necessary, must

πληρωθῆναι Verb, aor pass infin πληρωω fill, make full, fulfill

γεγραμμένα Verb, perf pass ptc, n nom/acc pl γραφω

ψαλμος, ου m psalm, song

Cf. 9:22,44; 17:25; 18:31; 22:37.

Verse 45

τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς,

τοτε then, at that time

διανοιγω open

Cf. 24:32; Acts 17:3 for opening the Scriptures. Here it is *their minds* which are opened.

νοος, νοος, νοι, νουν m mind, thought

συνιέναι Verb, pres act infin συνιημι

understand

Verse 46

καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

οὕτως adv. formed from οὕτος thus, in this way

Marshall thinks that the meaning is 'Thus (i.e. because the Scriptures about me must be fulfilled), it is written the Messiah must suffer...'

παθεῖν Verb, aor act infin πασχω suffer

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι 2 aor rise

νεκρός, α, ον dead
 τρίτος, η, ον third

Verse 47

καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ
 ἔθνη – ἀρξάμενοι ἀπὸ Ἱερουσαλήμ·

"A new feature is added: the mission of the church is also traced to scriptural prophecy, the interpretation of which is given by the risen Lord." Marshall

κηρυχθῆναι Verb, aor pass infin κηρυσσω
 preach, proclaim
 μετάνοια, ας f repentance

Cf. Acts 10:43; 13:47; 26:23, also 3:3; Acts 13:24; 20:21.

ἄφεσις, εως f forgiveness

Many MSS read καὶ ἄφεσιν rather than εἰς ἄφεσιν

ἁμαρτία, ας f sin

Cf. Acts 5:31; 20:21.

ἔθνη Noun, nom & acc pl ἔθνος, ους n
 nation, people; τα ἔθνη Gentiles

Cf. Mk 13:10 also Acts 2:5; 10:35; 15:17;
 17:26; Mk 16:15; Mt 28:19; Rom 1:13; 4:17f.;
 15:11; 16:26 and Is 49:6; Joel 2:1.

ἀρξάμενοι Verb, aor midd ptc, m nom pl
 ἀρχω midd begin

Cf. Is 2:2; Mic 4:1f. "The implication is that the Christian mission was to commence in Jerusalem and possibly with the Jews themselves." Marshall

Verse 48

ὁμοῖς ἐστε μάρτυρες τούτων.

μάρτυς, μαρτυρός dat pl μαρτυσιν m
 witness

Cf. Acts 1:22. A witness must be one who has direct experience of that to which he testifies.

Verse 49

καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ
 πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ
 πόλει ἕως οὗ ἐνδύσηθε ἐξ ὕψους δύναμιν.

ἀποστέλλω send, send out
 ἐπαγγελία, ας f promise, what is promised

"Whether the Father's promise was made by Jesus or in the OT (or both) is not clear; in Acts 1:4f. there is a further reference to the promise 'which you heard from me', but it is hard to decide whether that is meant as a repetition of the present verse or as a reference back to it. If the former interpretation is correct, Luke is thinking of the earlier promises made by Jesus (cf. 12:12 par Mt 10:20; Jn 14:16f.; *et al.*). The OT background is to be found in Joel 2:28f.; cf. Is 32:15; 44:3; Ezk 39:29." Marshall

καθίσατε Verb, aor act imperat, 2 pl καθίζω
 sit down, stay

Cf. Acts 18:11

πόλις, εως f city, town
 ἐνδύω dress, clothe; midd put on, wear
 ὕψος, ους n height, heaven

For δύναμιν cf. Acts 1:8.

Verses 50-53

"This account of the departure of Jesus is peculiar to Lk... It anticipates the fuller description of the ascension of Jesus found in Acts 1:1-11. It is probable ... that Acts 1:2 refers back to the present scene... In this way Luke makes the departure of Jesus the climax of the Gospel and the commencement of Acts." Marshall

Verse 50

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ
 ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
 lead or bring out

ἕως up to, as far as

"ἕως with a preposition of place is Lucan (Acts 17:14; 21:5; 26:11; cf. Gn 38:1; Ezk 48:1) and means 'right to the neighbourhood of.'" Marshall

ἐπάρας Verb, aor act ptc, m nom s ἐπαιρω
 raise, lift up

χειρ, χειρός f hand, power
 εὐλογεω speak well of, bless

Verse 51

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς
 διέστη ἀπ' αὐτῶν [καὶ ἀνεφέρετο εἰς τὸν
 οὐρανόν].

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 διέστη Verb, aor act indic, 3 s διίστημι part
 ἀναφέρω lead or take up, take away

The imperfect suggests a gradual departure, as in Acts 1:9f.

The last phrase is omitted by a few MSS.

Verse 52

καὶ αὐτοὶ [προσκυνήσαντες αὐτὸν]
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς
μεγάλης,

προσκυνήσαντες Verb, aor act ptc, m nom pl
προσκυνομαι worship

"For the first time Luke refers to worship being offered to Jesus... He appears to have deliberately avoided the word until this point, conscious that recognition of the divinity of Jesus by men did not precede the resurrection." Marshall

ὑποστρεφω return, turn back
χαρα joy

Verse 53

καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες
τὸν θεόν.

δια παντος continually

Cf. Mt 18:10; Mk 5:5; Acts 2:25; 10:2; 24:16.

ἱερον, ου n temple, temple precincts

Cf. Acts 2:46; 3:1; 5:42. "The verse supplies a fitting end to the Gospel with praise addressed to God: is Luke suggesting to his readers that this is the appropriate response for them to this story." Marshall.

A few MSS read αἰνουντες rather than εὐλογουντες. Many MSS, followed by TR, include both verbs, which Metzger says is undoubtedly a conflation.